

By Shaikh Jaleel

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ سَيِّدِنَا وَحَبِيبِنَا

وَالْقَاسِمِ مُحَمَّدٍ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

قَالَ اللَّهُ تَعَالَى فِي مُحْكَمِ تَنْزِيلٍ :

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَزَرَ الْمَوْتِ

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۝ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ

عَلَيْهِمْ قَامُوا ۖ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ (البقرة: 20,19)

صَدَقَهُ الْعَلِيِّ الْعَظِيمِ

[“In the name of Allah: the most Beneficent & the most Merciful”]

“Or like a rainstorm from the sky, wherein is darkness, thunder and flash of lightning. They trust their fingers in their ears by reason of thunder-claps, for fear of death. Allah encompasseth the disbelievers. The lightning almost snatcheth away their sight from them, As often as it flashieth in, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things.”]

Allah Subhana-Wa-Ta'aala the Allah Almighty has given some examples in these verses and described the situation of the hypocrites in these verses. Saying that **أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ** it means **صَيْبٍ** and means a round stone. Allah Subhana-Wa-Ta'aala has given example of the situation of the hypocrites saying there is light in darkness **أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ** that comes from the sky or the heaven **فِيهِ ظُلُمَاتٌ** that it is that comes with the darkness. And once He said that **ظُلُمَاتٌ** (total) darkness. In Arabic we have **مُفْرَدٌ** and we have **تَشْيِيعٌ** and we have **جَمْعٌ**. In Arabic **ظُلُمَاتٌ** that it is plural. Because **مُفْرَدٌ** that is one and then we have **مَثْنًى** that is too above and then we have **الْجَمْعُ**

So, the holy Quran has said **أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ** or it is like **أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ** comes from the heaven. That comes from the heaven and **فِيهِ ظُلُمَاتٌ** it contains darkness. Here one darkness or it has two darknesses whatever it is - comes from the place of that darkness that nobody knows about it but Allah Subhana-Wa-Ta'aala has got its knowledge. And Allah Subhana-Wa-Ta'aala is sending this

to the mankind to inflict punishments (but to the disbelievers only). This punishment is meant for the hypocrites and their acts that fall under the deed of the action, which is, called hypocrisy.

The first thing *Allah Subhana-Wa-Ta'aala* mentions is this and then the second He says: رَعَدٌ, رَعَدٌ means the thunder. And it is a message from *Allah Subhana-Wa-Ta'aala* for example ظُلُمَتْ وَرَعْدٌ وَبَرْقٌ, which is the lightening. The holy Quran mentions all those in Arabic we call it in front of نَكْرَةٌ, نَكْرَةٌ. And also you can follow (الف لام). In Arabic something like that which is الف الله. It comes four times. How frightening and scaring the situation is! So when the holy Quran mentions the word ظُلُمَتْ you see that there is no (الف لام) in that. And then the same thing is applied to رَعَدٌ and وَبَرْقٌ it is to tell us that the situation is very scary. Because the holy Quran when it says; أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ that rain comes with darknesses رَعْدٌ, رَعْدٌ means thunder وَبَرْقٌ and the lightening.

These are the people for whom *Allah Subhana-Wa-Ta'aala* uses these two different forces of nature as a punishment. And this punishment is supposed to be given in this world. God knows what will be the punishment on the Day of Judgment. So the holy Quran has told us that the situation of those hypocrites is like كَصَيِّبٍ مِّنَ السَّمَاءِ rains that comes from the heaven with the darkness and then turns the lightening approach and then يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ. The holy Quran explains يَجْعَلُونَ hypocrites always do one of their actions that always they put their hands in their ears. يَجْعَلُونَ means the fingers/digits. They put their fingers أَصَابِعَهُمْ in their ears الإصْبَعُ and فِي آذَانِهِمْ what did he do that the holy Quran says they cover their ears for the fear of مِنَ الصَّوَاعِقِ. Imam-Jaffer Saddique said مَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ that if a man feels *Allah Subhana-Wa-Ta'aala*, then the Almighty Allah will make every single being anything on this planet to fear that person, to submit and respect that person. As long as he glorifies *Allah Subhana-Wa-Ta'aala*, As long as you feel *Allah Subhana-Wa-Ta'aala* and then He said وَمَنْ لَمْ يَخَافِ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ and a person who stands before others other than *Allah Subhana-Wa-Ta'aala* and does not fear *Allah Subhana-Wa-Ta'aala*. He will make him scare of everything. And He said حَتَّىٰ مِنْ ظِلِّهِ *Allah Subhana-Wa-Ta'aala* will make him scare of his own shadow and the darkness. So *Allah Subhana-Wa-Ta'aala* describes the same situation that these people feel fright instead of fear *Allah Subhana-Wa-Ta'aala* instead of glorifying *Allah Subhana-Wa-Ta'aala*. So, in the end what happened? They scared of sound when it gave thunder. They are scared of thunder. Or will you count the believers they are always happy and they are not scared of anybody but *Allah Subhana-Wa-Ta'aala*? Because they know that they have *Allah Subhana-Wa-Ta'aala* with them, beside them for their support and psycho boost. And this is why Imam-Sajjad (zail-ul-Aabedin) in one of his supplications he says يَا إِلَهِي مَنْ ذَا الَّذِي فَقَدْتُ مَنْ ذَا الَّذِي فَقَدْتُ مَنْ وَجَدْتُ وَمَنْ ذَا الَّذِي وَجَدْتُ مَنْ فَقَدْتُ that Oh Lord! You have anything (each and everything what you intend or wish). You have nothing if you don't have *Allah Subhana-Wa-Ta'aala* beside you. Even if you own this planet but you don't have *Allah Subhana-Wa-Ta'aala* you achieved nothing. You are still regarded empty handed. Nothing

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you can grasp or get in your hands to lead the happy life as you really want to have in this mortal world. And if you have *Allah Subhana-Wa-Ta'aala* even if you don't have anything on this planet, then you have everything.

So these people think that being away from *Allah Subhana-Wa-Ta'aala* they can be away from the teachings of Islam of *Allah Subhana-Wa-Ta'aala*. In return He put the fear of thunder in their hearts. That whenever they hear the sound of thunder they scare of and also they scare of the death. As soon as they hear the voice they find as if there is death in it for them. When He comes to the believers who fear only *Allah Subhana-Wa-Ta'aala* He makes them free of fear. No thunder or lightening or rain-storm will scare them. This is the height of their Iman (faith) and spiritual success/power. If you look at the lives of our Imams, you will see that there was nothing to scare them. The places or the situations where other people used to have fear and fright our Imam never had any kind of fear or fright. They were far away from such kinds of fears and scares.

For example like Imam Hussain عليه الصلوة والسلام. He knew he would be killed (martyred) in Karbala. He knew because the prophet told who was going to martyr him and when and at what place. All this information holy Imam already had. But he did come over there and offered himself for the martyrdom. He went over there and fought and achieved the martyrdom. The highest possible place in the heaven of *Allah Subhana-Wa-Ta'aala*. Because he had only the fear of *Allah Subhana-Wa-Ta'aala*. And nothing on earth could scare him. And the same thing happened with Imam Amir-ul-Mouminin (Ali) also. He knew who was going to shed his blood and when and where and what time. But nothing on earth could scare him. And the night before Imam Aali martyred Abdul Rehman Bin came into the mosque (Masjid). Imam Aali was working in the mosque, Imam Hasan and Hussain were also with him and they asked them why he was leaving? And he told them that لَمَنْ يُخْرِجْنِي رُؤْيَاءَ رَأَيْتُهَا. He told them he was going at that day because of the dream what he saw in his sleep. And he narrated the story to them that the prophet came and then Jebrail came down too, walked and hid them together and like a power and he told them in the sky and nothing came back down. And then Imam Hasan asked him what is the interpretation of these dreams that saw my father? He said if it is true; it means that your father is dead tonight. Imam Hasan asked him who is going to kill my father? He named Abdul Rehman Bin Mulz-ul-Murad. And not only that after Imam Aali went to the masjid and he was praying and then Abdul Rehman Bin Mulz-ul-Murad came and hit Imam Aali with the sword and Imam Aali fell down and laid down and he was unconscious and after he gained his conscious he told Imam Hasan. Only he knew that who was going to kill him, he also knew when this incident would take place. But he did not let the circumstances change because he had the decision of *Allah Subhana-Wa-Ta'aala*.

But people who have no fear of *Allah Subhana-Wa-Ta'aala*, you see they scare of everything even of their shadow. This is the law of *Allah Subhana-Wa-Ta'aala*. Once Imam Jaffer Saddique was on his journey with some of his companions. While they were going, a lion from

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somewhere appeared. On seeing the lion all his companions got scared and some of them climbed trees and some ran into the bushes to get hidden from the wild beast. But there was only one personality who nowhere hid him – and that was none other than but Imam Jaffer Saddique. He proceeded to the lion. According to the history (it could be confirmed) Imam Jaffer Sadique said something into the ear of the lion. And on it the lion went back to the bushes where from he had come. When the wild beast went from there, the companions of Imam Jaffer Saddique who got hidden came out of bushes. Surprisingly they asked that what he said in the ear of the lion? On it Imam Jaffer Saddique said **وَاللّٰهُ لَهُ التَّقِيْمُ اللّٰهُ لِحَمَلْتُمُوهُ وَاثْقَالَكُمْ** that if you had pure and true fear of *Allah Subhana-Wa-Ta'aala*, you really could have made the lion carry your bag and luggage to your destination. That's the holy Quran says: **يَجْعَلُونَ اَصَابِعَهُمْ فِيْ اُذَانِهِمْ مِّنَ الصَّوَاعِقِ حَزَرَ الْمَوْتِ** the fear of death and then *Allah Subhana-Wa-Ta'aala* said: **وَاللّٰهُ** that Allah **مُحِيْطٌ بِالْكَافِرِيْنَ** that Allah encompasses those who deny. His word **مُحِيْطٌ** conveys the meaning that *Allah Subhana-Wa-Ta'aala* makes a circle around them **اَحَاطَ** means surround **مُحِيْطٌ** He surrounded **بِالْكَافِرِيْنَ** the disbelievers. That nothing they can do beyond the control of *Allah Subhana-Wa-Ta'aala*. If they deny the teachings of *Allah Subhana-Wa-Ta'aala* then the scare, fright or fear can not go out of their control. That if *Allah Subhana-Wa-Ta'aala* wants to do anything, He can do it with no one's approval and no one can stop Him. And then the holy Quran continuously says **يَخْطَفُ اَبْصَارَهُمُ الْبَرْقُ** is the lightening **يَكَاذُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمُ** that the lightening is almost albert that the lightening almost takes away their wishes **يَخْطَفُ اَبْصَارَهُمُ** Or when did the holy Quran say the lightening tend to take their wishes because the wishing is one of the ways that a man uses it to see his way. So when the wishes are taken out of the person then he stares in the darkness that he or she can not go left or right or forward or back. So, the holy Quran *Allah Subhana-Wa-Ta'aala* is describing the situation saying that the lightening that *Allah Subhana-Wa-Ta'aala* sent down on earth it is almost taking their visions. Or whatever he does, what does he do, it is **كَلِمًا اَضَاءَ لَهُمْ مَّشَوْاْ فِيْهِ** when the lightening comes, what it does? *It gives transient brightness in the surroundings*. Its brightens the surroundings of those people **كَلِمًا اَضَاءَ** anytime the lightening brightness **مَّشَوْاْ، مَّشَوْاْ** is the walk through it. **كَلِمًا اَضَاءَ، اَضَاءَ** the word is from the word **الضُّوْءُ** is light. So the lightening is right or bright for them **مَّشَوْاْ فِيْهِ** means to walk **فِيْهِ** they walk through it. They can see their way to get the way where they are going. **وَإِذَا اَظْلَمَ** and then when it is dark **عَلَيْهِمْ** when it becomes dark for them **قَامُوْا** this time because they don't have light to go.

This is hypocrisy.

When you come to the holy Quran or Hadith of the prophet you see that **الْمُؤْمِنُ** he rests his social life upon *Allah Subhana-Wa-Ta'aala*. He doesn't not need the lightening in order to see his way. There is Hadith from the prophet with the blessings of peace of Allah be upon him and his progeny said **الْمُؤْمِنُ يَنْظُرُ بِنُورِ اللّٰهِ** that a believer always sees with the light of Allah. And that light is always on the way of the believer where he is going. On the Day of Judgment you see some people

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will be having lights and some people will be in the darkness. And the people who are in the darkness will ask the believers on the Day of Judgment *انظرونا نقتبس من نوركم* that they will say to the believers let us use your light in order to see our way to get to our destinations. On it the believers will thank and talk and say to them *قِيلَ ارْجِعُوا ورائكم فالتمسوا نورا* Go back and seek your light. Why did not you bring the light here? Why did you not bring your light for this Day of Judgment? Like all those actions what we do here in this world for example like Salat, Fasting, Haj, Charity and Kalima each one of them is light for us. We don't regard them as our light. All the actions and deeds what we do in this life will be light of us in the grave. So the light is the only source of our actions, as mentioned above. If it is bad it means if there is no light in the grave there will be pitch darkness. That each good action is a light for a man. So we must awake the man to show and tell him the light what has been said in the holy Quran and it is also the directive of Allah for us to do it. This will be the only light on the Day of Judgment.

That's why the holy Quran said that those people who are hypocrite or disbelievers they won't have light in their graves with them. And the believers always have the light with them that they can see their way. So the holy Quran says *وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا* when it is dark it stands fear and the holy Quran also says *وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ* if Allah wanted he could have taken away if Allah *لَذَهَبَ* means taking it where he could have taken *وَأَبْصَارِهِمْ* with their *بِسَمْعِهِمْ*. Because the most important thing is for the man is to hear the call of *Allah Subhana-Wa-Ta'aala* and then to obey and listen with devotional attention. And also should give positive and rapid response to the calls of *Allah Subhana-Wa-Ta'aala*. That's why the holy Quran most of the time says; *يَا أَيُّهَا الَّذِينَ آمَنُوا* He says in one of the verses *يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ* that all you who believe who respond to the call of *Allah Subhana-Wa-Ta'aala* and he is a prophet *إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ* when he calls you, it will revive you. That will give you another life. The holy Quran says; *لِيُحْيِيَكُمْ* that will give you a life.

We have different types of lives. A *moumin* is a believer who leads his life according to the holy Quran. So that is why the holy Quran say: *وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ* had Allah wanted he could have taken away. *بِسَمْعِهِمْ* That you see they have ears but we will call them they can't hear you. *لَا يَسْمَعُونَ* when you call them they can hear you. *وَأَبْصَارِهِمْ* they have eyes even they are looking they have the best eyes but they don't see anything. Because their ears listen nothing to the calls of *Allah Subhana-Wa-Ta'aala* are not ears. Because the ears *Allah Subhana-Wa-Ta'aala* gave us and the ears are to hear the sounds of these words that is one of the reasons. But the main reason that *Allah Subhana-Wa-Ta'aala* has given the human being are the ears in order to listen to the calls of *Allah Subhana-Wa-Ta'aala*. That is important for the Muslims. If they don't listen to the calls of *Allah Subhana-Wa-Ta'aala* those ears are not the ears. And the same thing is to the vision.

That *Allah Subhana-Wa-Ta'aala* has given these ears, this nose, and the eyes that these are *الإمانة* That we will be asked about it on the Day of Judgment. We will be accounted on the Day of

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Judgment. That's why the holy Quran says **إِنَّ السَّمْعَ وَالْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا** all this will be questioned on the Day of Judgment.

Allah Subhana-Wa-Ta'aala has given us eyes. It does not mean to look at Haram (prohibited). We should use the eyes to see and look at Halal. And what will increase your knowledge. And the same thing that entire body that *Allah Subhana-Wa-Ta'aala* has given us. We have to obey the orders of *Allah Subhana-Wa-Ta'aala* and the teachings of Islam. That's why we will be questioned on the Day of Judgment. This entire body will be a witness against us to provide the undeniable proof to *Allah Subhana-Wa-Ta'aala* to tell about all and every single action a man did against the divine orders in this mortal world.

He says **إِنَّ اللَّهَ** he says indeed **اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** he has power over all things. He gave you the ear. He gave you the eyes. He could have taken away the eyes, if he wanted. He gave you the mouth. He gave you every single thing on this earth. So whatever he has given us He can take it back from us. And we can do nothing before the supreme power of Him. And no one can ask *Allah Subhana-Wa-Ta'aala* that why he took all the faculties and power from us. We are the weak creatures and He is the powerful supreme creator. And then *Allah Subhana-Wa-Ta'aala* is continuously saying **يَا أَيُّهَا النَّاسُ** that Oh you human being. *Allah Subhana-Wa-Ta'aala* calls mankind regardless of your color, regardless of your race, regardless of you being a man or a woman, regardless the part of the world you are living, regardless of your culture, regardless of your tribe. The holy Quran says **يَا أَيُّهَا النَّاسُ** Oh you human being. **النَّاسُ** is the plural of Insaan **الإنسان** and Insaan is a human being. In Arabic a man is called Al-Insaann **الإنسان** because he is forgetful. A man forgets Allah's messages. So *Allah Subhana-Wa-Ta'aala* said **يَا أَيُّهَا النَّاسُ** Oh you people who forgot **اعْبُدُوا رَبَّكُمْ** worship your lord. You the people worship your lord. *Allah Subhana-Wa-Ta'aala* is calling our attention regardless of our races, regardless of anything, **اعْبُدُوا رَبَّكُمْ** that worship your lord and He says **اعْبُدُوا اللَّهَ** worship your lord. He says **اعْبُدُوا رَبَّكُمْ** your lord because He is the one who take you to your destinations. **رَبِّ** the word is from the word **تَرْبِيَّة** in Arabic means **إِصْطَالُ الْأَشْيَاءِ إِلَى كَمَالِهِ** is to take something to the destination to completeness and then hear Imam will ask who is my lord. Because a lot of people they know they have to worship *Allah Subhana-Wa-Ta'aala* they have to worship something but who is the person who deserves to be worshiped? Because *Allah Subhana-Wa-Ta'aala* created a man Allah put in a man a law of worship. So there is no anybody, no a man, will say he or she does not worship. Every single being has to worship. That's why *Allah Subhana-Wa-Ta'aala* has created a man. Each one of us has to worship. But the difference is what and who to worship? Because some people when they get to worship but they don't get the true entity to worship. That's why they find different ways to worship. Some worship Jesus, because they think he is a lord. Some worship Pharaoh. Some worship idols. Because they think they are supposed to worship. Because

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they have in them that they have to worship something or somebody. But what is that something? That's why they listen.

They don't know where to start from and who to worship. So the holy Quran has told that if we want to worship that is **الَّذِي خَلَقَكُمْ** who created you. Worship your lord. **الَّذِي خَلَقَكُمْ** Who is the lord? **الَّذِي خَلَقَكُمْ** the lord is the one who created you. And why *Allah Subhana-Wa-Ta'aala* said **خَلَقَكُمْ**. Because *Allah Subhana-Wa-Ta'aala* is regardless that He created all this to make life easy of the mankind.

The fact is; He is the one who created you. Just a fact that He created you. He deserves to have your worship. After He created you so the holy Quran says **الَّذِي خَلَقَكُمْ** the one who created you. Here is the form of plural. It is not just you. It also adds the people who are surrounding you. Your father, your mother, your grandfather, your grand grandfather, and your great grandsons. All of them have been created by *Allah Subhana-Wa-Ta'aala*.

So *Allah Subhana-Wa-Ta'aala* mentions that **خَلَقَكُمْ** in the form of plural. So that you can understand the people you have in surroundings. The people you love to see around you. The people that put smile on your face. The people who make you laugh. The people who make you think. The people who make your life easy. The people you want to be with them all the time.

Allah Subhana-Wa-Ta'aala has said He created you and all of them. **الَّذِينَ مِنْ قَبْلِكُمْ** He created you and the people who are around you, who are in your surroundings. And not only that He is the one who created people before you. Your great grandfather who lived in the past generations *Allah Subhana-Wa-Ta'aala* said the He is the one created them. If the great grandfather had not been created by *Allah Subhana-Wa-Ta'aala* you would not have been alive today.

So, *Allah Subhana-Wa-Ta'aala* said He is the one who created you and created the people before you as well. This process has been taking place from the time of Adam. The day after day *Allah Subhana-Wa-Ta'aala* said He created all the things. Why? He says **لَعَلَّكُمْ تَتَّقُونَ.....لَعَلَّكُمْ تَتَّقُونَ** so that you might become people who fear *Allah Subhana-Wa-Ta'aala*. **لَعَلَّكُمْ** so that you may have adapted **تَتَّقُونَ** Taqwa. **تَقْوَى** means people who fear *Allah Subhana-Wa-Ta'aala*.

Further would be discussed later. (Inshallah!)

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ